



The South India CHURCHMAN

The Magazine of the Church of South India

● DECEMBER 1976

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EDITOR'S NOTICE

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IMPORTANT

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MRS. D. L. GOPAL RATNAM,
Hony. Business Manager.

NOTICES

DR. AKBAR HAQQ,

EIGHTH ALL-INDIA INSTITUTE ON
EVANGELISM

June 15-20, 1977

Anandagiri (Y.W.C.A.)
Ootacamund, Nilgiris
India.

This All-India Institute on Evangelism will be conducted under the leadership of Dr. Akbar Haqq, well-known evangelist of India. This Institute will give practical training and instruction on evangelism in India today. The theme for the week will be 'Life in Christ and Christian witnessing'. Lectures from Recourse Leaders from throughout India as well as Dr. Akbar Haqq will constitute the daily programme. There will be Bible Study, prayer groups, and Christian Worship for further inspiration.

Pastors, lay people and also youth are invited to attend this Institute. Only those who have NEVER attended former Dr. Haqq Institutes should apply as others will not be selected. All sessions will be in English to save time, so those not understanding or speaking this language should NOT apply. Each delegate will be asked to provide 20% of their own travel but food and lodging during the Institute at Ootacamund will be provided.

Candidates from North India please send for your application to Miss Carol Sumithra Victor, 5, Wazir Hasan Road, Lucknow-226 001 U.P. N. India. and those from South India to Rev. S. T. Paul Gnaniah, 42, Mumiasamipuram West, Tuticorin-628 003. Final date for accepting applications will be April 15, 1977 as only 125 delegates will be selected. Prompt response will increase your selection chances.

WANTED

Wanted at Delhi a male Stenographer/Office Superintendent, proficient in stenography, capable of handling correspondence independently. Christian with good experience and with ability for Liaison work will be given preference.

Total emoluments around Rs. 700 per month—negotiable. Apply with full Bio-data together with copies of testimonials before December 24, 1976 to the Secretary, National Christian Council of India, N-21, Greater Kailash, New Delhi-110 048.

WANTED

'WANTED for the CNI Diocese of Calcutta two Presbyters, CNI or CSI, between the age of 30 and 45, with experience in English speaking pastorates. Knowledge of Bengali will be an additional qualification. Details regarding salary etc., on request. Apply before 31st December 1976, to the Bishop of Calcutta, Bishop's House, 51 Chowringhee Road, Calcutta-700 071.'

Bishop and Mrs. Hollis and Bishop and Mrs. Newbigin remember with affection all their friends in India and send their warm Christmas greetings to the readers of the *South India Churchman*. Your prayers are requested for Mrs. Cordelia Hollis who had a fall on Sunday the 7th November and unfortunately fractured her right femur.

EDITOR,
South India Churchman.

Jesus Christ in Asian Suffering and Hope

Behind a tear, a sigh, an unspoken word and a vacant look are the feelings of frustration and agony among the vast masses of Asia. These symbols of human sufferings have become so common and ordinary that many have taken the realities behind them for granted. The initial anger easily gives way to an acquiescence, a concern many a time ends in complacency and finally all one sees around are accepted as day to day happenings. Even the staggering statistics though they speak volumes of the human sufferings in Asia, no longer shock the readers to action. All these do not even cause a shrug of the shoulders or raising of an eyebrow.

At the same time the untold sufferings continue unabated. Millions have become victims of power politics and that too of people of other continents. The long drawn out war in Vietnam which resulted in misery and death to millions is a classic example. The people were mere pawns in the game of war. In a number of countries, even though the alien rulers have been over-thrown and independence achieved, yet the condition of most of the people have not appreciably changed. They are being continued to be exploited economically. The pawn brokers and money-lenders are still their ruthless demi gods. The constitutionally guaranteed privileges and rights hardly mean anything to them. The benefits of prosperity and the increase of wealth are shared by a few while many are deprived of the fruits of progress. Though not in law yet in reality people in the lowest strata in many countries in Asia are deprived of even the ordinary necessities of life. The structures of society, like the age old caste system and the class divisions, govern their lives totally. They are bound and restricted by superstitions and the power of evil forces. Like to alcohol, millions have become addicted to suffering.

Not only the well-to-do neighbours and onlookers, but curiously enough the sufferers themselves in many instances seem to have accepted the sufferings as part of their life. Unfortunately, a religious sanction has been given to such an acceptance either consciously or unwittingly. It was what God intended for one's life. If a person succeeds in living through such a suffering a better life may be in store either in the next birth or in the life hereafter. That seems to be the dominant belief which provides strength to bear patiently all the calamities. Fatalism has become deeply entrenched. People who have lived in Asia even for a short period know all too well of how easy it is to accept the existing conditions of poverty, illiteracy and deprivation. Century old traditions, deeply held religious beliefs and often repeated philosophies have prepared and moulded the lives of the peoples in Asia to accept all kinds of human sufferings. Of course, during the natural disasters such as floods or fire, sympathies are expressed and spontaneous help in cash and kind are given. Otherwise, even among the Christians there is a strong temptation to accept the pathetic and miserable lives of the people as the will of God and to leave those problems in His hands.

And yet, thanks be to God, the season of Christmas comes again like a rainbow after a deluge to remind us



that God in Jesus Christ has proclaimed liberation from a mere acceptance of the life around. The exposure to the vagaries of nature, the indignities of life, the lack of proper food, clothes or job, the abject poverty, the polluted environment, the bondage to evil and exploitative forces—these do not necessarily provide the eternal norms for people to live by. What was unique of the man Jesus of Nazareth whose birth we remember was that his attitude towards the people was different. 'When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd' (Mathew 9 : 36). In other words the 'sight of the people moved him to pity'. He was moved to pity when he saw people who were 'sick' (Mathew 14 : 14), blind (Mathew 20 : 34), hungry (Mathew 15 : 32), demon possessed (Mark 9 : 22), lonely (Mark 1 : 41), sorrowful (Luke 7 : 13). His feelings were from the depth of his heart in every instance. He not only fully identified himself with the persons whom he met, but he never left the place without responding to the situations. Never did he merely accept the conditions of the people. Being deeply concerned at the sufferings of the people, he went around releasing them from the many clutches in which they were caught. He taught, He preached, He healed and He helped. He gave a new life, a new hope to the people.

Indeed people, and many millions of them are 'haggard and helpless' in Asia today. Christmas affirms God's continued concern for each individual. Christmas affirms that in the birth of Jesus a new hope dawned for the millions of people. More than others we who have affirmed our loyalty and our faith in Jesus are aware of the task to make this hope a reality in the lives of others. As from our belief and oral proclamation we are called to move towards action so also from the state of resolutions of our conferences and committees to the field of actions of hope. The crowds of people in Jesus time would have found their situations as hopeless as the slaves under Pharaoh in Egypt. To the suffering people of Asia today their situations would seem to be as frustrated as those who lived at the time of Jesus. However, we affirm that the birth, the life, the death and resurrection of Jesus Christ has made a difference to the lives of human beings. They need no more be 'hopeless and haggard'. The church is committed to the ministry of hope. The ministry of hope in Asia should release the millions who have become addicted to suffering from their bondage so that they could live a life worthy of dignity, a life of joy, a life under God. At this time of Christmas as we celebrate the birth of one who brought hope to the suffering masses we commit ourselves again to Jesus who is the hope of suffering humanity.

Council for World Mission

An extract of the comments made by Dr. J. R. Chandran in his letter to the Rev. A. J. Todman of the C.W.M.

I believe that the new plan is a great step forward in the concept and functioning of Missionary Societies. I am also grateful for the depth of the theological insights on the meaning of the mission given in the printed document '*Sharing in One World Mission*'. It is obvious that the new plan is the result of a genuine desire on the part of the sponsors to seek a new structure of mission suitable for a new missionary era. The attempt to work out a structure which will express full mutuality of relationships is also laudable. There is no doubt that the plan represents some pioneering in thinking and action and willingness to take radical steps forward.

Having said this, I should also point out the serious limitations of the plan in my judgement. These limitations are both practical and theological.

At the practical level I have two reasons for my reservations. First is that if every Missionary Society or Mission Board started organising new plans along these lines, the churches in the third world countries with their limited financial and man power resources will be spending considerable time and energy far beyond their reasonable capacity on meetings of international committees and councils. This may have serious consequences on the life of these churches. Secondly, getting the united churches, such as the C.S.I., C.N.I., etc., involved in denominationally oriented mission councils, however ecumenically looking they may be, is a retrograde step. Instead of taking the cue and inspiration from the C.S.I. and C.N.I. for uniting the efforts of all the related churches in the west in joint action for missions, what is proposed is virtually to ask the C.S.I., C.N.I., etc. to participate in the reshaping of a denominational mission.

My main objection, however, is theological. Even though there is the desire for a new missionary era in the proposal, I fail to see any real theological rethinking of the mission in it. It is the old traditional concept of the mission which is sought to be clothed in a somewhat modified structure. The functions sought to be fulfilled

by the Council are precisely the same as at present, receiving and disbursement of finances, filling of vacancies by suitable personnel, etc. The more basic questions of the discernment of the reality and the good news of Jesus Christ today, and the meaning of the Church and its mission in today's world are not seriously raised in the plan. Reorganising the structure of missions without a fresh and radical grasp of the meaning of Christ and his mission today will amount to wasting of time and energy in non-essentials.

The mutuality we need to seek today is not in the sharing of responsibilities traditionally fulfilled by the old structures, such as in the administering of finances, recruitment and appointment of personnel, etc. The real and meaningful mutuality is in the witnessing to the reality of Christ and his saving power in the personal, social, national and international life today. The new stories of Jesus liberating people individually and collectively from different forms of bondage, oppression and exploitation have to be told. Equally important are stories of the power of Christ to unite and reconcile. It is in the context of the call for a rediscovery of the meaning of mission today that we need to seek the reorganising of structure of world mission.

At the practical level I would like the C.W.M. to explore with other missionary societies in Europe and America the possibility of new structures of partnership in mission, both among the different societies and with united churches like C.N.I., C.S.I., etc., as well as the National and Regional Councils of Churches, such as the N.C.C.I., C.C.A., etc. In my thinking such an exploration will be more in consonance with the quest for the meaning of mission today than the new plan for C.W.M.

I hope I have made my point clear. To put it simply, my comment is that while the C.W.M. is taking a bold step forward, it is not bold enough. It is still too much based on the traditional concept of the mission.

Bangalore.

J. R. CHANDRAN.

An extract from comments made by the Rev. A. J. Todman in his reply to Dr. J. R. Chandran

I have shown your letter to the Rev. B. G. Thorogood, our General Secretary, who has commented very fully on what you have said. You have asked for our thoughts on the points you raise.

1. Practical Problems :

We realise that very serious practical problems will be raised for the CSI and other united Churches with wide international links, by the proposals for the future of the C.W.M. These proposals however seem to us to be the

best step and a temporary one. It does however present a challenge to the existing missionary society structure and therefore we believe will help to show the way into a more ecumenical and radical change.

We have, in the last few years, done our part to get an ecumenical missionary structure here in the U.K., for relations with united churches but have failed to make any progress. Therefore we feel it right to make this move. In one sense, we hope it will lead CSI and CNI to maintain their pressure on the U.K. bodies. They must keep saying to us that a multiplication of such

councils or consultations is a nonsense. They must tell related bodies here that one joining Council is to be preferred and perhaps than we shall see a further shift. But a start has to be made somewhere. In other words, while we sympathise with the practical difficulties of the United Churches we also call on their help, so that a small step like this may be an effective witness to new possibilities.

2. Theological Issues :

You are right in saying that the booklet '*Sharing in One World Mission*', does not express and radical thinking on the development of the actual method or content of mission. But we do not believe that it is our task or our right to do that. If we should attempt it then we would be laying down the lines of the programme to be followed by the New Council. Any such attempt would be a denial of mutuality. Therefore all we can do is to lay out the structure which can be evolved legally and practically and which all the churches can, if they wish, share. It is then open to the New Council to develop, within the new Fellowship, its approach to the missionary task and missionary hope.

You say that 'the mutuality we need to seek today is not in the sharing of responsibilities traditionally filled by the old structures such as in the administering of finances, recruitment and appointment of personnel etc.' However people and money will continue to be of importance in the future. The New Council will have to answer the questions—what sort of people, attempting what tasks; what sort of enterprises are to be helped; what sort of joint research and study are to be undertaken; what sort of emphasis is to be made from year to year. It will have to be concerned with money and personnel for these are a necessary part of the means of witnessing to the reality of Christ and His saving power in the total of life today.

You say that the step C.W.M. has taken is not bold enough. In co-operation with all Churches now related to one another through C.W.M. we believe that a structure is being set up which will be free to take as bold a step as it thinks right under the guidance of God.

Thank you again for giving so much thought to our proposals and for your comments on them. I hope that what I have said in reply will be helpful to you.

London.

A. J. TODMAN.

Recommendations of the Theological Commission of the C.S.I. with regard to Council for World Mission

The Commission carefully studied the proposals of the Council for World Mission and critically evaluated the document '*Sharing in One World Mission*'. The Commission also studied the following documents :—

1. Summary of the booklet '*Sharing in One World Mission*' by Bernard G. Thorogood.
2. The Editorial of the March 1976 issue of the *South India Churchman*, by Mr. Alexander D. John.
3. An extract of the comments made by Rev. Dr. Russel Chandran in a letter to Rev. A. J. Todman, Overseas Secretary for South Asia and Madagascar, Council for World Mission.
4. The reply sent by Rev. A. J. Todman through his letter dated 20-5-'76 in response to the comments made by Dr. Chandran.

The Commission appreciated the bold venture of the sponsors to seek a new structure suitable for a new missionary era. The attempt to create a new structure which would assure full mutuality of relationship and sharing of responsibilities among the participating Churches is commendable.

However, the Commission observes the following practical and theological difficulties :—

1. Practical :

(a) If other Missionary Societies with which the CSI is having relation should embark upon similar new structures, the Churches in the Third World with their limited resources may not be able to take part in the structural set up.

(b) Unless such a structure at present denominationally initiated and oriented is open and committed to the possibility of working towards an ecumenical and global structure, we may be in danger of taking a retrograde step.

2. Theological

The new structure of the CWM does not reflect sufficient rethinking of the 'Mission' relevant to the present times. It gives the impression of the traditional structure with slight modifications. What is needed today is the mutuality in witnessing to the reality of Christ and His saving power in the personal, social, national and international life.

The following recommendations are made :—

1. We recommend that the CSI accepts the invitation to participate in the structure of the CWM in so far as in our judgement this is an important bold step forward.
2. While accepting the invitation, we would urge CSI to bear in mind the following points :

(a) That the concept of 'Mission' indicated under the heading 'Object' of the Council in page 10 of the booklet '*Sharing in One World Mission*' should be spelt out more in detail and adequately in order to satisfy the understanding of the 'Mission' of the Church demanded by the changing situations, hereby not being confined to the traditional concept of mission.

(b) We believe that the present image of 'Mission' as being carried on by the nations which have been associated with imperialist and colonialist exploitation

should be radically changed. Equally important is the changing of the image that Christian Mission is mainly something carried out by the White people.

(c) While sending and receiving of men and women as Missionaries from one region to another may continue to be relevant, the main emphasis on the concept and implementation of 'Mission' today, has to be the Church being in 'Mission' in all the six continents. It is on the basis of such a rediscovery that the new structure should develop its missionary projects and programmes. In such a concept of the transformation of the 'mission', the movement of 'Missionary Person-

nel' will be a two-way traffic or multi-directional traffic than one-way.

(d) We would sincerely hope that this step forward taken by the CWM will lead to a wider ecumenical co-operation of the other missionary bodies and to this end we hope that the CSI would endeavour in its participation at the decision-making bodies of the CWM.

(From the Minutes of the Meeting of the CSI Synod, Theological Commission held at the United Theological College, Bangalore on 1st and 2nd September, 1976).

Seminar on Deeper Inner Life—By Bishop C. S. Sundaresan at Training Centre for Wardens, Bangalore

We had the privilege of having Bishop C. S. Sundaresan, the Acharya of Deeper Inner Life, to conduct a 10 day seminar for the Trainees of this Centre. During this course he was trying to introduce us to the experience of deeper Christian life through the adaptation of Indian Discipline of Yoga. Bishop Sundaresan seem to symbolise an important aspect of the process of indigenisation of Christian life in India today. Christ, His life and teaching and the Holy Spirit, seem to provide new content and purpose to the practice of Yoga. Bishop Sundaresan's attempt is not to spread Raja Yoga or Hatha Yoga ideals with a Christian undertone, but to present an integrated yogi practice that leads to an integrated person in Christ and through such persons to a new society grounded and deep-rooted in God, through Christ.

A few extracts from the report presented at the closing function throw light on how the Trainees felt about this course. 'Talks of Acharya on various devotional topics led us to a proper understanding of deeper Spiritual life. We have learnt how to meditate. We were guided to apply the benefits of the talks in our lives as well as in our hostel children.

The word "Be still" emphasises stillness before we start our worship to prepare ourselves to meditate on God. The conditioning period of ten minutes is very important to bring ourselves to feel the presence of God. While we were in "be still" state, the presence in between the guidelines was given to direct all our thoughts on God. This is an effective way of directing our mind, body and soul towards the Almighty.

We understand that our physical, emotional and mental realities are very important in our meditation. As it is written "Love your God with all your mind, soul, heart and strength." So the physical strength and mental stability are essential for successful meditation. Through Acharya's demonstrations we have realised that body can be kept healthy and mind, in a state of concentration.

Emotional feelings can be directed in a proper channel through yogasanas. Asanas can also cure ailments. A person can look healthy and be active and maintain

youthfulness. These physical and emotional activities are more clearly visible in our trainees after the Yoga Sadhana. It is also true that some of our trainees were able to concentrate better on meditation.'

While delivering the Presidential address at the same function, Prof. T. Reuben expressed his deep appreciation of the noble and pioneering effort undertaken by Bishop Sundaresan and the CSI. We heartily congratulate the Synod of the CSI for having made available the services of Bishop Sundaresan for Churches and Christian institutions.

REV. J. D. SOLOMON.

The Most Rev. Hiyanirindu Lakdasa Jacob de Mel

We regret to announce the death of the Most Rev. Hiyanirindu Lakdasa Jacob de Mel, former Metropolitan of India, Pakistan, Burma and Sri Lanka on Saturday the 23rd October 1976 in Colombo. He was a warm and humane person and an aristocrat by birth. He was a man steeped with the Eastern culture and a great admirer of art and literature. Metropolitan Lakdasa Jacob de Mel was an outstanding Church leader in Asia and played an important role in the Council of Churches particularly at W.C.C. Assemblies in New Delhi and Uppsala. He enlivened every meeting and conference which he attended by joviality and innumerable anecdotes. He was a devoted and committed Churchman. It was joy, privilege and a blessing indeed to have been acquainted with him. The Church of South India thanks God for the unique contribution which the late Metropolitan made to the Church and the Society at large.

EDITOR,
South India Churchman.

Jerusalem

The State of Israel is the Holy Land for 'the people of the book' (Christians, Jews and Muslims). Most of the places mentioned in the Old Testament and New Testament are in Israel. The Old Testament places are sacred for the Jews and Muslims alike. Numerous pilgrims from all over the world, especially from Europe and America come to Israel. For centuries, even before the time of Jesus, Jerusalem was a place of pilgrimage. Every adult male Jew, wherever he was, had to go to the Temple mount at least thrice a year. The temple mount was the place where King Solomon built the first temple. It was destroyed by the Babylonians in 587 B.C. The Temple was rebuilt on the same mount in 515 B.C. under the leadership of Joshua and Zerubbabel. The Muslims believe that it was from the sacred rock of Abraham at temple mount (where Isaac was offered as a sacrifice) that prophet Mohammed was escorted up to heaven by Archangel Gabriel to receive divine instructions. He had miraculously flown there from Mecca and returned before dawn (Holy Quran Sura XVII). So after Mecca and Medina, Jerusalem is the third important place of pilgrimage for the Muslims.

The act of pilgrimage has been an instinct of all religious people. It was an instinct of the Christians of the early church to go to Jerusalem before they died. Some people ask whether any useful purpose is served by a pilgrimage. Other pilgrims experience a strong emotion when they reach their destination, are moved and feel spiritually exalted. Sometimes the experience one gets here may not be as one expected. But the knowledge that our Lord was in the city of Jerusalem when life was less attractive than it is today, when the sick and poor were more numerous and less hopeful of cure, will comfort us. Some pilgrims are annoyed by the commercialism seen in the sacred places in Jerusalem. But the knowledge that there was commercialism in the temple courts during the time of Christ will soothe our minds. Some people are offended at the extravagance found in the sacred places. They are put off because the places which commemorate the simple life of Jesus are overwhelmed with ornaments, beautiful lamps and the like. But we should remember that these are nothing when compared with the second temple which Jesus Himself frequented.

Whatever may be the feelings of other pilgrims, the Christian is here to be reminded of Jesus. A good disposition (a contrite heart) is more precious to God than fine feelings. In Jerusalem our Blessed Lord suffered, died and rose again. It is enough to be here. This was the feeling of Peter on the Mount of Transfiguration.

There are too many shrines in Jerusalem. It is not necessary to visit all these places. Some are fake and

some are doubtful. This does not mean that the important sites that mark the life of Jesus like the Holy Sepulchre and Calvary are not sacred places. It is not absolutely certain whether the Holy Sepulchre was actually at the place where it is marked at present. There are strong arguments in favour of this place which the tradition of centuries seems to confirm. It has been sanctioned by millions of pilgrims who have visited this place during the centuries. Whether this is the exact location or not, does not matter. We know that Jesus was crucified, died, was buried and He rose again at a place outside the walls of Jerusalem.

If one is looking for physical exactitude in Jerusalem it is a good quest; but it belongs to archaeology and not to faith. Jesus says that during His time people built tombs for prophets. Some of them were authentic and some doubtful; so is the case of sacred shrines in Jerusalem. For a particular event in the life of Jesus, we may find two or three churches claiming to be built on the exact location.

Jerusalem has a chequered history. It has an Old Testament and a New Testament periods. It has a period upto Emperor Constantine, 324 A.D. a Byzantine period upto 638 A.D. It was under the Arabs upto 1099 A.D. and under the Crusaders upto 1187 A.D. It was under the Muslim rule upto 1917 A.D. and it was under the mandate of Britain till the State of Israel was formed in 1948. Jerusalem was destroyed, rebuilt, fought over, conquered and divided again and again. So the historical evidences of our faith are scattered about under the ground. Does this mean that there is no point in professing our faith? There is no need for faith if everything is plain to the eye. The writer of the letter to the Hebrews says, 'Faith is the assurance of things hoped for, the conviction of things not seen'. We know the creed of our faith and what we believe.

There is a supernatural process going on under the surface and within the substance of all things. In the Jerusalem of history we see the type and shadow of Jerusalem of heaven which St. John the Divine saw (Rev. 21:2). This is the spiritual city that is involved eternally with the historical one. It is the city of David, the city of God's people in exile. It is the city of Jesus, not of His death, but of His rising again from the dead. It is the new Jerusalem which we seek with our faith and which is the goal of our life's pilgrimage.

THE REV. K. C. SETH,*

*St. George's College,
Jerusalem.*

* The Rev. Seth is a presbyter of C.S.I., at present on study leave in Jerusalem.

Institutional Child Care

The Rev. J. D. Solomon's article in the November *Churchman* on the deprivation which children suffer in our hostels and boarding homes disturbed me greatly. I was disturbed to think that Mr. Solomon—who has spent some year training wardens to care for children in our homes—should look back on his work and find it to no purpose but to perpetuate a system which he thinks at fault. I was also very sad to think that he could visit so many homes and find nothing to place on the credit side, nothing to justify their existence. For the last ten years I have worked in a boys' hostel—more as a warden than as a correspondent—and I have what Mr. Solomon might describe as a biased view of the situation. I can only speak for hostels in this diocese (Rayalaseema) and I have no knowledge of homes taking children of under seven but within these limits I think I am qualified to express an opinion.

Firstly, as I understand it, the psychologists from whom Mr. Solomon quotes are concerned chiefly with the effect of an institutional environment on children below the age of seven. John Bowlby, I know, is largely concerned with the effect of maternal deprivation on the pre-school child. After the age of five the child becomes gradually more and more group oriented and less dependent on the parents. Although a secure family background is important throughout childhood and, very particularly, adolescence the knowledge that it is there to return to in the holidays is more important than the actual physical presence of the parents to a child who has friends and other interests. The child who repeatedly comes home alone from school to an empty house because he has a working mother is in more danger of showing disturbed behaviour patterns than the child who returns to the hostel to work and play in the company of his friends. However, I agree with Mr. Solomon that it is important for the child to have some one to whom he can turn in times of trouble and who will give guidance when necessary. I agree that the wardens who are in *loco parentis* are hard-worked and don't always have the time or patience they should have. We have partly overcome this difficulty by having a group or family system with the older boys caring for the younger. It works well. Better, I think, than it would do in the western boarding school system because Indian children often have a greater sense of responsibility at an earlier age than their western counterparts who so often come from much smaller families.

Secondly, Mr. Solomon mentions the 'regimentation' of boarding homes. I, myself, have been discouraged when visiting other homes to see the children stand to attention and fold their arms. I feel that much of this is a relic from their elementary schools and should be abolished in hostels. Apart from this, however, there must be organisation. Even in large families order must be maintained, everyone helps with duties and father gives punishment when it's deserved. In a hostel, if everyone got up when they felt like it, snatched food from the kitchen at all hours and ran about shouting when others were trying to study then chaos would reign. So they are summoned by bells: rising bell, prayer bell, meal time bells and so on. With a large

family like a hostel it is much easier than shouting—which is probably what parents do. Children, to return to the psychological aspect, prefer a regular pattern of life. It gives them a grater feeling of security if they know when their next meal is coming—and that it will come.

This brings me to my main point: the benefits of hostel life. Mr. Solomon mentions that they were started so that children could get an education and be Christianized. Even today, when the number of High Schools has been increased so greatly, if it weren't for the hostels more than 60% of our boys could not get secondary education at all, or not without walking miles each day. Others are here because they are orphans or because their local schools are poor in standard and a small number because of behaviour problems. These are children from broken homes or a totally inadequate family background, children whom their parents can't control and who won't go to school, children, very often, from middle-class families. Routine of hostel life does much for their disorganized existence.

We no longer Christianize. We welcome children of all religions into a Christian family. And there is a very great difference. We do not baptize children from the hostel—what they do when they leave us as mature adults is between God, themselves and their families. The Christian boys in the hostel go back to their villages and teach the congregations what they have learnt—often as the only literate members. We do try to encourage tolerance and social responsibility. In a hostel which has three religions and six or seven different caste groups represented in it to say nothing of the economic differences between the students is every opportunity for this.

Presumably because he feels that a child is better off with his parents, however inadequate they are to care for him physically, Mr. Solomon does not mention the very great contribution which hostels make in improving the health of the children in their care. Three balanced meals a day is often enough but sometimes more specific deficiency correction or medical care is necessary to make a child more resistant to disease and more able to cope with village life and the coolie work that most children go back to in the holidays. I have seen miracles happen in the hostel. What they learn in the hostel about proper diet and the relative food values of the grains, iron deficiency and worms goes back to their villages as well. The problems of parents come up for discussion.

In England, boarding school education is a prerogative of the rich and of parents living overseas. A reasonable state education is available to all in day schools. Recently many parents have wished that they could afford an alternative to comprehensive education but, even so, had I any alternative but boarding school for my children I would take it, largely for selfish reasons. In India, where so many parents live in poverty and a child must work for his living from an early age—or starve—I would say that the extra years of childhood or the leisure to grow up on that a hostel based education gives, the added health it provides is immensely valuable. As an

alternative, too, to miles of walking in the hot sun to the nearest school, to returning home, tired out to an empty house or parents too exhausted from field work to cook or care, to trying to study by the flickering light of an oil lamp it must be preferable. I would not advocate any hostel care that taught the child to despise the rural life and manual labour—the stuff on which the

country depends—but this is one risk attendant on all education. Nor do I appreciate the more recently born dependence which is a result, and the chief evil, of the fostership schemes in this country. But these are not under discussion. The happiness of the child is and my experience of hostels has not taught me to doubt this. And many of us do care, Mr. Solomon.

ANN E. MARSDEN,
CSI, Gooty.

World Evangelization Leaders Consultation Announced

National conferences on key issue in the practice and theology of world evangelization, an enlarged programme of communication to share news of evangelism, and a comprehensive survey of unreached people will be the focus of the Lausanne Committee for World Evangelization activities for the next two years.

Meeting in Berlin under the chairmanship of Dr. Leighton Ford, the International L.C.W.E. Executive Committee created four working groups that will spearhead the expanded L.C.W.E. programmes. An updated survey of the unreached non-Christian peoples in every nation is planned by the L.C.W.E. Strategy group. The Theology and Education Group is scheduling international consultations to tackle such important issues as the contextualisation of the Christian message, evangelism within homogeneous groups, and Christian attitudes to wealth, possessions and lifestyle. Help will be offered to improve training for missions and evangelism in seminary and local church education. 'There is need for theological reflection on many aspects of mission and evangelism' John Stott, group chairman, declared.

A greatly enlarged communications' programme is projected with approval for the appointment of a director of communications and the proposed issuing of regular news release on the progress of world evangelization. The communications' group will explore with other international Christian agencies how to co-operate in the use of the media for the spread of the Gospel. The *Information Bulletin* will be revised, enlarged, and its circulation increased, the Executive Committee voted.

Mr. James Douglas is under special assignment as international correspondent and is presently on a three month fact-finding tour of the world. Another group will promote intercession for the evangelization of the world through regular bulletins featuring key events in different areas of the globe, and a prayer calendar to be distributed from the Nairobi office.

Projected for 1979 or early 1980 is a World Evangelization Leaders Consultation, Chairman Ford announced. Evangelist Billy Graham will be honorary chairman of this gathering. The conference will bring together several hundred Christian leaders primarily engaged in evangelism, to assess development since the Lausanne Congress of 1974, sharing the latest information and

insights on world evangelization and to seek to hear what God is saying to the church concerning its evangelistic priorities and task for the next decade. Following the cordial exchange of views and plans the L.C.W.E. Executive Committee stated that it had no intention of competing with the World Evangelical Fellowship but rather strongly supported its work. The L.C.W.E. has from its inception resolved to concentrate its activities on the furtherance of the mission of the Church and specially on world evangelization. The committee will also explore the possibility of undertaking projects under joint sponsorship with World Evangelical Fellowship.

From ten countries and five continents represented by the Executive Committee members reported widespread fruitfulness in evangelism.

'News' of L.C.W.E.

Episcopal Church Approves Women's Ordination

The 3 million member Episcopal Church (Anglican) of the USA has voted to ordain women to the priesthood. At the general convention here the House of Bishops approved the action by a vote of 95-61. In the House of Delegates, clerical members voted 60-38 and lay members 64-37 for the proposal. The action becomes effective from January 1. The vote affects an estimated 200 women already ordained as deacons. Until now, only men could take the further step of ordination to the priesthood.

With regard to the 15 women irregularly ordained as priests before church law permitted it, the House of Bishops provided two ways for them to regularize their ministry—either conditional ordination or a 'public act of completion', which would not require another 'laying on of hands'. When the proposal for conditional ordination requiring additional instruction or other rites was rejected by the 15 women as being 'punitive', the second alternative was made possible.

Anglican churches in Canada, Ireland and New Zealand have approved the priesthood for women, but thus far only Hong Kong has ordained women.

EPS.

Inter-religious World Conference for Peace to meet in Moscow next June

An international, interfaith preparatory committee decided to convene a proposed 'World Conference of Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations' in Moscow from June 6-10, 1977.

The three-day preparatory meeting was chaired by Metropolitan Juvenaly of Tula and Belev and attended by 50 representatives of the Buddhist, Christian, Judaic, Muslim and Shintoist religions. Observers from the World Council of Churches and the Conference of European Churches were present.

Besides dealing with practical details for a world rally involving 500 participants of five major faiths from around the world, the committee reviewed the present state of world affairs, noted with satisfaction the positive outcome of the Helsinki Conference and stressed the importance of 31st UN General Assembly for disarmament and the strengthening of international peace.

Grave concern for the crisis in Lebanon was expressed, its political rather than religious character was underlined. Peace negotiations should safeguard the independence and territorial integrity of the country, participants said.

Deep sympathy was extended to the black people of South Africa in their fight against apartheid and for their political, economic and social rights. The aspirations of the people of Namibia and Zimbabwe were supported and the aggravating situation in South Korea caused by the repressive measures of the regime deplored. The committee acknowledged the importance of support by religious bodies for all peace efforts and agreed that co-operation should be given also to other than religious groups striving for peace.

A tentative draft outline for the world conference highlights such subjects as: foundations of inter-religious co-operation in the service for peace, the relaxation of international tension, areas of conflict and confrontation, education and strategy for peace (*i.e.* women for peace in Northern Ireland), the role of the United Nations and its agencies in the quest for peace, nuclear weapons, ethical and psychological aspects of disarmament, religious approach to human personality, human rights, and problems of population, migration and the environment. It was agreed that for greater effectiveness the conference will deal with these subjects in working groups.

Elected to the presidium of the world conference were: Mufti Ziyautdin-khan ibn Ishan BABAKHAN, Chairman of the Muslim Board of Central Asia and Kazakhstan; His Holiness DAVID V, Catholico-Patriarch of all Georgia, Archbishop of Mtsheta and Tbilisi; Ven. Bandio Hamba Lama GOMBOZHAY, head of the

Mongolian Buddhists, President of the Asian Buddhist Peace Conference; Rev. Abdullah KANUN, General Secretary of the Ulemas' League of Magrib; His Holiness Baselios Mar Thoma MATHEWS I, Catholics of the East; His Holiness MAXIM, Patriarch of Bulgaria; His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and all Africa; His Holiness PIMEN, Patriarch of Moscow and all Russia; His Excellency William R. TOLBERT, President of the Republic of Liberia; His Holiness VAZGEN I, Patriarch Catholicos of all Armenians.

Floods in Madras

The torrential rain, which was non-stop during the last two days rendered homeless several thousands of people in our city. Many of the slum areas were inundated by the over flowing Cooum, Adyar and Buckingham Canal, the water ways criss-crossing thousands of huts. The Diocesan machinery has been geared up to help as many unfortunate people as we could with the help of the co-operation of the Madras Christian Council of Social Service and World Vision. During the crisis period, for three days:

- * 1200 homeless people were accommodated in San Thome Parish Hall and food were served.
- * 120 families were accommodated in St. Thomas English Church and fed.
- * 150 people were accommodated in St. George's Cathedral Parish Hall and being fed.
- * 3000 people were fed in Korukupet area.
- * 1700 people were fed in Aminjikari.
- * 500 people were fed in Perambur.
- * 2000 people were fed in Karimedu.
- * Arrangements were made to feed 2500 people in Mackeys Garden and 2500 people in Rangoon Street slum through Community Service Centre of St. George's Cathedral.
- * Appeals have gone to all the Presbyters in the city to collect used cloths and forward them urgently to Mr. Nelson of Madras Christian Council of Social Service, 10, Rosary Church Road, Madras-4, (Phone: 73015) for immediate distribution.

We seek your prayers and help in this ministry.

VICTOR PANDIAN,
Director of Communication.

SUNDAR CLARKE,
Bishop in Madras.

Asian Youth Rally '77

Once in every few years, Christian Youth from CCA region gather to share their hopes and frustrations on Church and society issues. Since its inception, the CCA has ensured that through the provision for such regular forums, the voices of youth will be heard by Church and other leaders.

In preparation for the CCA Sixth Assembly, the CCA Youth desk is planning a youth Rally in Hong Kong, May 14-23, 1977. The Rally is open to any Christian Youth below of 30 years, (preferably 27 and below) affiliated with a CCA member church or council. Some 100 Assembly Youth delegates, stewards and consultants are expected to attend this rally.

Announcing details of the rally, Mrs. Carmencita Karagdag, CCA Youth Secretary, says the programme will be in two parts: the first is action-reflection, where participants will do manual work with factory hands, farmers in the city's outskirts and with slum dwellers. The evenings will be devoted to reflections on the day's experiences.

The second part will focus on liturgical celebrations, social issues and strategy planning. This phase of the programme will take place in a new setting—a remote island where participants will share a communal life-style.

Three issues have been isolated for reflection and analysis at the rally. The first issue on human rights, and militarism will focus on the increasing involvement of young people in struggles for justice and in the midst of the growing trend towards militarism.

The second issue deals with the whole question of life-style. With the growing awareness of the wastefulness of a consumer-oriented Society. Christian youth are engaged in a self-critical search for a more appropriate style of living.

The concern for self-reliance and the ways of achieving this goal will also demand credible analysis and strategising if this theme is to pose a challenge to the CCA Assembly delegates.

CCA will be providing only partial subsidy for travel fares with a quota on the number of subsidies granted to each country. CCA, however, will be underwriting all expenses for room and board. For more information write to CCA, Youth Secretary, Carmencita Karagdag, Christian Conference of Asia, 480 Lorong 2, Toa Payoh, SINGAPORE-12.

The Presbyterian Church of Burma

The 15th meeting of the Synod of our Church was held in Tahan, in 1976. Tahan, in the plains, is a large village inhabited by different ethnic groups. There are also different Christian denominations; our congregation in Tahan has more than 1700 baptized members. Most of the congregations of the Presbyterian Church of Burma, however, are located in the Chin State which is in the North-west of the country, bordered by India and Bangladesh in the West and the Chindwin River in the East.

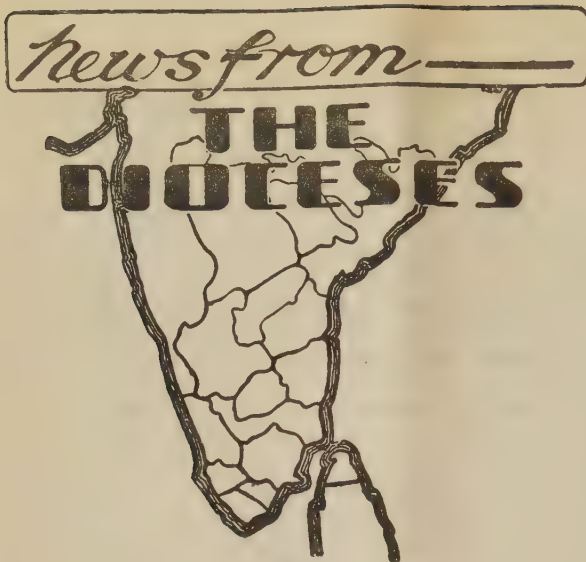
The theme of the Synod was 'Life in the Christian home', and was divided into seven sub-themes to cover the whole life of the Christian family. Public worship concluded the daily proceedings every evening, and local Christians were invited to attend. Invariably the services were followed by informal discussions; sometimes we were able to arrange question and answer sessions in reaction to the topic that had been under scrutiny that day. The various topics included: the teaching and guidance of children in accordance with the Gospel; harmony in the Christian marriage; relationships between husband and wife, parents and children; and equal rights for men and women.

The Presbyterian Church of Burma was founded in 1955 on a regional basis and became a national church in 1962. As we are still young, there are many things we have to struggle for and which we have to solve in order to attain our maturity. We are therefore grateful to those of our sister churches for their interest and support.

Actions of the Synod included the following: (1) The Church centralized its ministry so that the salaries of the ministers and lay workers can be paid by the Synod. A moderate increase of salary was approved, and deep appreciation expressed to all church members who during 1975 had increased their giving by 40% despite the serious inflation which continues to affect our country. (2) As the church has not so far had any training institute of its own, it was decided to make serious progress with our Bible School project, and to aim at the opening of the Bible School in 1978. (3) One new minister was ordained; he is the Rev. Kawl Thang Vuta. Two probationary pastors are expected to be ordained at the 1977 Synod following Synodical examinations. (4) The Synod approved the appointment of the Rev. L. R. Bawla as Secretary of its Home Mission Board and Literature Committee.

LAI THUAMA.

Courtesy: Reformed World



KARNATAKA CENTRAL DIOCESE

Lay-Preachers training course :

A Diocesan level lay-preachers training course was conducted from Friday the 22nd to Sunday the 24th October 1976 at Ashirwad, St. Mark's Road, Bangalore. The main subjects taught at the course were Bible Study on discipleship, worship, background of the Bible, sermon preparation, communication etc. The course was in three languages : English, Kannada and Tamil.

The course was inaugurated by the Rt. Rev. K. E. Gill, while the closing service was led by the Rev. S. Samuel, area Chairman of Civil area, Bangalore. Thirty-five candidates who have registered to the lay-preachers course took advantage of this training. Rev. Rueben Jacob, Convener of the lay-preachers' fellowship organised this training course.

Tumkur Area Sunday School Teachers Retreat :

Tumkur area conduct a Sunday School Teachers Retreat on 9th and 10th of October 1976 at the U. K. Seminary premises. The course began with the devotion led by the Area Chairman the Rev. G. J. Puttaraj. Mr. Frankline Jayaraj, Rev. S. Vasanthakumar, Mr. Joseph were the leaders and they touched upon subjects like methods of teaching, preparation of Sunday School lessons, model worship, Bible study etc. The closing worship was led by a group of delegates themselves. About forty Sunday School teachers attended the retreat from different places like Tumkur, Gubbi, Chikkaballapur and Gowribidanur.

Mr. S. Joseph the convener of the area Sunday School took pains to organise this retreat which is the first of its kind in this area.

S. VASANTHAKUMAR.

KARNATAKA SOUTHERN DIOCESE

The General Body Meeting of the BASEL was held on 7th September 1976, in which it was decided to open a shop preparing for sale of ready-made banians, T shirts, garments etc. manufactured by the various organisations

started by the Basel for giving employment to the poor. The little profit will be distributed to the workers themselves. The shop was dedicated by me and inaugurated by Mr. Blasius D'Souza, President, Mangalore City Municipal Council, on 30th September 1976.

The 68th Anniversary of the Kastur Church was celebrated on 14th September 1976 and that of Bhogapura Church on 15th September 1976 with Thanksgiving Services. The churches no doubt have grown old with years, but the conditions of the people have not improved very much in this area despite the rapid change that is going on all over the country and our Prime Minister's determination to change the structure of the society by implementing the 20-Point programme. The Diocese on its part has made a bold bid in this direction and even with its meagre resources has already implemented a number of Projects helping more than 150 families in this area to the tune of Rs. 1½ lakhs.

The capping of the new A. N. M. Nurses in the CSI Hospital, Udipi was held on 29th September 1976. Dr. (Mrs.) P. A. Kundargi and Dr. A. A. Kundargi took keen interest in developing the hospital as a result of which a new Operation theatre has already come into existence and new wards for the Eye Hospital are coming up.

S. R. FURTADO,
Bishop.

A TRIBUTE TO THE LOVING AND SACRED MEMORY OF THE MOST Rev. Dr. H. LAKDASA JACOB de MEL, M.A., D.D.

It is too early to assess the great service rendered by the former Metropolitan of the Church of India, Burma, Ceylon and Pakistan. In course of time eminent church historians may assess, and evaluate his great services to the church universal and to the particular churches in the Far Eastern countries with which he was closely associated.

I would like to take this opportunity to pay my warm tributes to this outstanding ecclesiastical statesman because I have had the privilege of having been his Suffragan Bishop and also the Diocesan Bishop of my Diocese, and hence I had close association with him. Curiously enough I met him for the first time in 1953 at Canterbury, U. K. Ever since that time our association and personal friendship grew from strength to strength. He was a rare person with brilliant gifts and graces, and he freely offered his eminent life to the church of God without any reservation. His generosity and deep insight into the contemporary culture are all well-known in the church circles. More than that his great love for our culture, ancient spirituality and Eastern religious philosophy are all some of his distinguished personal characteristics.

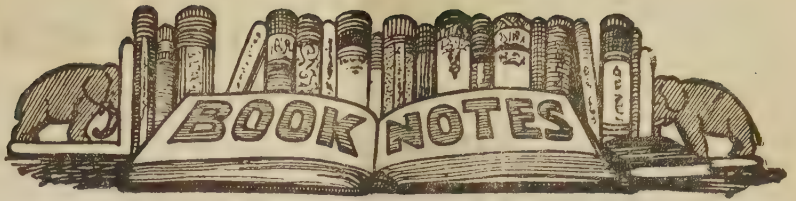
May his soul rest in peace by the divine mercy of God, with all the faithful. We praise God for the life and service of this great aristocratic, ecclesiastical churchman, who made himself poor for the sake of the Kingdom of God.

THE RT. REV. M. D. SRINIVASAN,
Bishop of Andaman-Nicobar Islands.

[DECEMBER 1976]

TEACHER AS PARENT

By Herbert E. Hoefer, C.L.S., Madras, 1976,
155 pp. Rs. 4.



The author is now the Director of the Gurukul Lutheran Theological College and Research Institute, Madras. The book contains 25 essays that he developed during his experience as teacher in the training school for teachers at Ambur, North Arcot. Each essay could well be expanded into a complete lesson for teachers training or for in-service training not only for school teachers but for Sunday School teachers and for pastors.

These essays contain the most up-to-date psychological findings and the most fundamental Christian concepts concerning the moral development of human personality. Although the author expresses deep concern over the dehumanizing and oppressive nature of the present schooling system he does not despair and gives plenty of guidelines for a concerned teacher to make a breakthrough into creative activities and into developing morally responsible youth.

However, there is one haunting cloud that hangs over the whole process and that is that the basic moral attitudes of the child are established in its first year of life. 'If a person learns in his first months of life that he can trust his mother, he will begin to open his heart and to trust the world. If he does not have such a secure relationship, he may go through the rest of his life distrusting people and fearing new situations'. As the teacher has little to do with this period of life, it seems that the pastor, the social worker and concerned neighbour or relative, must somehow help to reinforce the home situations so that children are given that sense of security and affection that will undergird the child and will eventually determine whether or not he accepts the social institutions including the church, for one's attitudes towards God as one in whom we can put trust is related to our concept of 'father' and our experience with mother.

The most promising area in which the teacher as 'parent' can be an important agent is in the period from six to twelve when the child has great curiosity and a lot of energy. In this period the child learns to use the tools of the adult world and to experience the joys of productivity and of discovery. An understanding teacher can help a child to develop a sense of competence and help the child to move ahead in moral growth from merely obeying commands out of the fear of consequences to the stage of becoming aware of ideas of equality and justice and to understand how specific rules help us to live in a more ordered society.

For the high school teacher, the challenge is to help youth to weather the stormy period of adolescence when they are not sure of their relationships with their peers and are even more uncertain about their own identity. A teacher who can 'parent' youth through this period by giving them a sense of their own strengths, and assurance that they can make a contribution to the world has in fact made the greatest contribution that any of us can be called to make.

The essays clearly bring out the steps that can be taken to make the teaching experience something more than running a factory which turns out a few products with the mark 'passed' and a large number of rejects that are discarded with the label 'drop out'.

We are told that there is much that the 'parent' teacher can do in helping the moral development of the child whether in a school or in a non-formal situation, whether there has been a good home environment or a non-supportive one. The main element that is required is a sense of dedication on the part of the teacher to the basic needs of the child. For the teacher who has this concern it is well worth the cost to buy the book and the time to read it not once, but more than once.

DONALD E. RUGH,
Delhi.

A Special Invitation

A National Christian Youth Convention is to be held from January 9th to 15th 1977 at the Australian National University Campus in Canberra, Australia. The Prime Minister of Australia will open the convention on the evening of Sunday the 9th January. The speakers include the Rev. Randolph Nugent from the New York, Rev. Graham Pulkingham from Scotland and Bishop Paul Reeves from New Zealand.

The Convention is under the direction of the Methodist, Presbyterian and Congregational Churches with active involvement of all other Churches including Episcopalian and Roman Catholic.

An invitation is extended to the young people of the Church of South India to attend the Convention.

Any young people wishing to come should direct their enquiries to:

The National Christian Youth Convention Office,
232, Pennant Hills Road,
Thornleigh, N.S.W. 2120
AUSTRALIA.

A limited subsidy may be available.

*The Executive Secretary,
National Christian Youth Convention,
AUSTRALIA.*

NOTICES

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The post carries a salary of Rs. 700-20-800 EB 20-1000 plus H.R.A. 15% of the basic pay, besides the benefit of the contributory Provident Fund (No other allowances permitted).

The candidates may be requested to apply giving full personal bio-data with copies of credentials, references and a recent photo by registered post to: World Vision of India 8/4-B, Balfour Road, Kilpauk, Madras-600 010, on or before the 10th January, 1977.

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The Tamil Nadu Theological Seminary offers B.D., (both Internal and External) and B.Th. courses and applications for admission are invited for the next academic year 1977-78.

The entrance examination (fees Rs. 15) will be held at Nagercoil, Madurai and Trichy on February 12, 1977. For centres other than Madurai, a local centre fee of Rs. 15 has to be paid.

A few scholarships are available for needy students with special talents.

The Mission Institute of the Seminary offers scholarships for training in missions to those who are committed to the evangelistic task of the church.

A few scholarships for outstanding lay persons, who wish to continue their lay vocation after theological education, are also available.

Application forms and prospectus can be had from the Dean of Academic Studies by sending M.O. for Rs. 5. The duly filled up application forms should reach the office before 6th January. The applications received after the due date will not be considered.

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- * names and addresses of 2 persons for reference

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Director,
CNI-CCC Central Office,
15, Rajniwas Marg,
Delhi-110054.

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Pages from a Diary - K. S. Rounhill
The Bible as History - W. Keller
A New Pilgrim's Progress - G. T. Bull
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[DECEMBER 1976]

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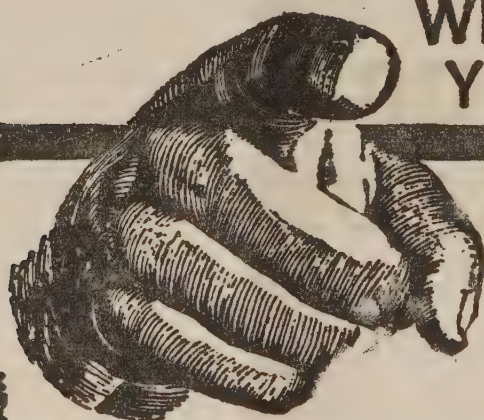
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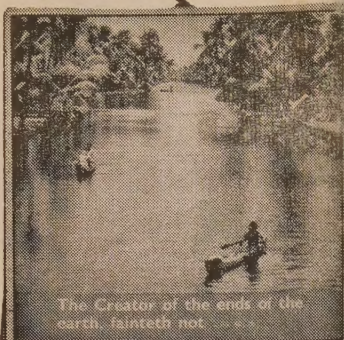
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